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with it some of its prerogatives. First, the fundamental constituent elements of reality are ascertained. These are "principles," "facts," and "values," which cannot be expressed one in terms of another. Secondly, philosophy, as universal science, or world-wisdom, is divided into theoretical philosophy, which determines the nature of existence, into practical philosophy which investigates the so-called "values," and into religious philosophy which unites the results of both in the Absolute. This division is made on the ground of Kant's simple formulation of philosophy as consisting of the answers to three questions: "What can I know? What shall I do? What may I hope for?" Here all the questions are discussed that are usually classified under these three heads in the philosophical systems. The third part, which is not yet published, will go more into the details of the criticism of the traditional systems, which in this book is only indicated. μκρκ.

RICHARD AVENARIUS' BIOMECHANISCHE GRUNDLEGUNG DER NEUEN ALLGEMEINEN ERKENNTNISSTHEORIE, EINE EINFÜHRUNG IN DIE "KRITIK DER REINEN ERFAHRUNG." By *Friedrich Carstanjen*. München: Theodor Ackermann. 1894. Pp., 129. Price, M. 3.

According to Mr. Carstanjen, the *Kritik der reinen Erfahrung* of Prof. R. Avenarius marks a crisis in modern philosophical thought, being unique in all epistemological literature. That work consists of two parts: a biological part and a psychological part. In the first, a biomechanics is developed in which the process of cognition is reduced *in toto* to biological phenomena, being a complete doctrine of the changes and groups of changes of the central nervous organ according to purely logical points of view and wholly apart from the assumption of "psychical factors" of any sort whatever. Part II. is psychological, being devoted to the description and classification of the *Aussagewerte*, or predications of the individual as having psychical value. Rising from a broad physiological and anthropological basis a rigid parallelism is established between the changes of the central organ and the contents of the predications, both of which, member for member, are linked together like functions in mathematics are, or rather like the functions of a symbolical logic. The reading of Avenarius's works is a difficult task. His pages bristle with hybrid formulæ and imitations of mathematical nomenclature; and although the time, it seems to us, has not yet come for his commentators, it is perhaps well, just owing to this strange and forbidding physiognomy of his work, that some one should assist the timid student to approach him with confidence and hope. For one of the profoundest thinkers of our era Avenarius is; and tackle him we must, whether at first hand and originally in his own works or through Mr. Carstanjen's Introduction. At any rate, to supply the place of the *magnum opus* itself is not Mr. Carstanjen's intention. That, he says, must be studied by itself; *worked through*, pen in hand, not read through. All Mr. Carstanjen has sought to do is to give his own impression, as a sort of self-satisfaction, hoping that the fruits of his arduous labors will help others. The *résumé* seems to be a trustworthy one. μ.